

St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 8.

JANUARY, 1911.

VOL. XVIII.

(For St. Anthony's Messenger.)

St. Francis de Sales.

Dear Saint, whose loving soul was filled
With gentleness for all thy kind,—
Whose tenderness to men but served
More closely human hearts to bind,—
Thy conquest over sinners taught
That more of good can be attained
By pow'r of kindness and of love,
Than fiercest strength has ever gained !

“Ah! nothing better is there known”—
These were thy words, dear Saint, to men—
“Than kindness and gentle speech
To bring cold hearts to God again.”
St. Francis, may we humble be;
The world's sharp scorn may we not heed;
May God within our hearts implant
A love that other hearts may lead !

— Amadeus, O. S. F.



The Tertiaries' Corner.



(For ST. ANTHONY'S MESSENGER.)

St. Elizabeth of Hungary, Patroness of the Third Order of St. Francis.

(Interesting Notices selected by F. McG.)*

I.

MONGST the princes who reigned in Germany at the commencement of the thirteenth century, there was not one more powerful or more renowned than Hermann, Landgrave, or Duke of Thuringia. His political influence often shaped the destinies of the empire. "When a king is found wanting in the proper exercise of his power, or is known to exceed its limits," says a contemporary poet, "the Lord of Thuringia takes away his crown and gives it to whom he wills."

It was not, however, the power of Hermann that alone attracted to him the respect of all Germany; he was still more distinguished for his boundless generosity, learning, and piety. He never retired to rest without having heard or read a lesson from the Holy Scriptures.

Hermann was an ardent lover of poetry, and during his reign he collected carefully the heroic poems of the ancient Germans and employed a number of writers to transcribe the songs of the old masters. Living at the epoch in which Catholic and chivalrous poetry shed its purest ray on Germany, he well understood its immortal beauty, though he could not, like many other princes, take his place amongst the bards of love, the Minnesänger, and hear, like them, his verses chanted in the baron's hall and peasant's hut; yet none of them could surpass him in admiration of the poet's song, or in munificence of affection towards the poets; they composed his society and were the objects of his tender solicitude. His court was a home to every child of song, and to the end of his stormy life he clung to this fancy of his early years. His glory and his virtues have been well commemorated, for his name is found in "Parcifal," and in the most popular monuments of German poetry. Walter von der Vogelweide, the greatest poet of that period, says of him: "The flower of Thuringia blooms in the midst of the snow; the summer and the winter of its glory are as mild and beautiful as was its spring."

Now, it happened in the year 1206, that Duke Hermann being at his Castle of Wartburg, situated on a height above the town of Eisenach,

* From "Life of St. Elizabeth, of Hungary, Duchess of Thuringia" by the Count DeMontalembert, translated by Mary Hackett.

assembled at his court six of the most renowned poets of Germany. Five of these were of noble birth; one, Heinrich von Ofterdingen, a plain burgess of Eisenach. A violent rivalry was soon declared between the five and poor Heinrich, who was at least their equal in talent and popularity. At one time, tradition has it, they even sought his life.

To put an end to their differences, they agreed to meet in a public and final debate before the Duke and his court; they also required the presence of the executioner, rope in hand, and he was to hang, during the sitting of the assembly, him whose verses should be declared inferior to those of his rivals, thus showing that in their eyes glory and life were inseparable. Duke Hermann consented, and presided himself at this solemn strife, the fame whereof was spread throughout Germany, and at which assembled a crowd of knights and nobles.

The combatants sang by turns, and in the most varied forms, the praises of their favorite princes; the great mysteries of religion; the mysterious marriage of the soul with the body at the resurrection; the boundless mercy of God; the empire of the cross; and, above all, the glories of Mary, the beloved of God, more beautiful than mercy, more brilliant than the sun. These songs are still extant under the title of "The War of Wartburg."

It was impossible to decide the merits of the rival minstrels, and it was agreed that Heinrich von Ofterdingen should set out for Transylvania, there to seek the renowned master, Klingsohr, famed for his knowledge of poetry and his proficiency in astronomy. A delay of one year was granted to Heinrich to perform this journey, and on the appointed day he returned to Eisenach, accompanied by Klingsohr.

Whilst all the chivalry of Germany were engaged in debating on the merits of this combat, the fame of which was to live in after years, the Lord, always careful of the glory of his elect, ordained that it should surround with a halo of poesy and popular glory the cradle of one of His most humble servants.

Klingsohr made his home at the inn of Henry Hellgraf, at the left side of St. George's Gate. On the evening of his arrival several nobles of Hesse and Thuringia called to visit him, awaiting him in the garden adjoining the inn. Some officers of the ducal court were also there, as well as a number of the honest townsmen of Eisenach, who, according to an ancient and still existing custom in Germany, came there to drink the evening cup. These good people surrounded the wise man and asked him to tell them something new; upon which he began to study the stars attentively for a long time. At length he said to them: "I will tell you something both new and joyous. I see a beautiful star rising in Hungary, the rays of which extend to Marburg and from

Marburg all over the world. Know even that on this night there is born to my lord, the king of Hungary, a daughter, who shall be named Elizabeth. She shall be given in marriage to the son of your prince; she shall become a saint, and her sanctity shall rejoice and console all Christendom."

The bystanders heard these words with great joy, and on the following morning the knights returned to Wartburg to tell the good news to their prince. Not wishing to distract him, since they met him on his way to Mass, they waited until after the celebration of the holy sacrifice, and then related the occurrence of the previous evening. It was indeed a matter of surprise to Hermann and his court, and calling for his horse, the Landgrave and a numerous escort set out to visit Klingsohr and induce him to return with him to Wartburg. There he was treated with the highest honor, and the "priests paid him the same reverence that they would a Bishop," says a contemporary writer.

After a repast at the royal table, Hermann and Klingsohr conversed for a long time on questions relative to the affairs of Hungary. His celebrated guest answered all questions, even in detail, to his entire satisfaction, after which he engaged himself in the great cause which had brought him to Eisenach. He presided at the new contest of the poets, and succeeded in allaying the hatred which the noble rivals entertained against Heinrich and made them publicly recognize his merit. He then returned to Hungary as he came, and that was, according to popular tradition, in a single night.

[TO BE CONTINUED.]

What Is Holy Communion?

Holy Communion is receiving Jesus. It is to take into one's arms the Divine Infant. It is to be permitted to really hold in our embrace the Son of God. It is to receive on earth the Lord of Heaven. To receive Holy Communion is to satisfy the wish of God, who says that it is His delight to be with the children of men. It is to receive a new spiritual life, for our Lord says: "He that eateth My flesh, and drinketh My blood, hath everlasting life, and I will raise him up at the last day." If, as has really happened from time to time, Jesus, in the Blessed Sacrament, should lay aside the Sacramental veil, and appear as a beautiful child, His heart glowing with love, and His arms extended to embrace us, how eager we would be to receive Him. But our desire to receive Him then would be without much merit, because there would be little room for faith. Hence our Savior said to Thomas, who would not believe until he himself had seen and touched the risen Christ, "Blessed are they, Thomas, who have not seen and have believed."

(For ST. ANTHONY'S MESSENGER.)

The Home of the Magi.

HE Epiphany, January 6, should be a day of joy for us all, for it is the day on which we gentiles were called to be partakers of the blessed lot of the chosen people of God—"for salvation," as our Savior said to the woman of Samaria, "is of the Jews." "Let us therefore," St. Leo the Pope exhorts us, in the homily of this day's office, "honor that most holy day on which the Author of our salvation appeared. . . . In the Magi adoring Christ, let us recognize the first-fruits of our vocation, and with glad hearts let us celebrate the inauguration of that blessed hope; for then it was that we began to enter into the possession of our eternal inheritance; then it was that the mysteries of Sacred Story made Christ known to us, and the Eternal Truth, which the blindness of the Jews had rejected, shed its blessed light upon all the nations."

The call of the Magi to the Infant Savior's crib must, therefore, be of untold interest to us, and it would be a pleasure to us to know who they were and whence they came.

Much has been written on the subject, and we read with gratification such graphic narrative as is found in the first pages of "Ben Hur." Yet, very little is known with any certainty of the nationality and the dwelling of the Magi. All who have written about it, rest their opinion on the few words of St. Matthew: "When Jesus therefore was born in Bethlehem of Judea, in the days of King Herod, behold, *there came wise men from the East* to Jerusalem, saying, Where is he that is born King of the Jews? for *we have seen his star in the east*, and are come to adore him. . . . And Herod sent them into Bethlehem. . . . And, behold, the star which they had seen in the East went before them, until it came and stood over where the child was. . . . They went back another way into their country." (Matt. ii, 1-12.)

They "came from the *East*." What are we to understand by "the *East*?" The Fathers and early writers of the Church do not agree on the point; some think *Persia*, others *Arabia*.

St. Cyril of Alexandria, writing in the second century, says they came from *Persia*. He probably meant by *Persia*, Eastern Arabia. This is the opinion of St. Cyril of Jerusalem and of St. Isidore. By *Persia* may, too, be well meant those people who were versed in the science of the Persians, astrology; which would well apply to the Arabs.

Other Fathers and Church-writers seem to be of the opinion that the home of the Magi was *Arabia*. St. Jerome, whenever speaking of the Magi, simply says, they came from "the *East*," or simply calls them

"Easterners." But he explains his meaning of "the East," or "Easterners," as Arabia, or Arabs; Sargon, or Sargiyon; from which we get our word "Saracen." St. Justin, who was born in Palestine about a century after the birth of Christ, says plainly: "The Magi came from Arabia." And St. Cyprian says: "When the Redeemer was born, . . . the glad tidings were announced beyond the land of the Arabs, and a star of the Deity's wondrous light, made itself known by its unwonted brightness to the people of *Saba*—that is, Southeastern Arabia. When St. Augustine speaks of "the Chaldean Magi," he only means those Magi who were commonly called "Chaldees." So also do later writers apply quite vaguely the term "Persian Magi" to all who excelled in the art to which the Persians had given their name.

The art of the Magi, or the science of astrology, flourished so in Arabia, and there the Magi were so numerous, at this period, that Oman was known as "the Land of the Magi." So deeply and firmly had the science fixed its roots in Arabian soil, that its influence was manifest in the most ordinary action of the Arab's daily life. Each tribe had its star of destiny, and anxiously did they look to it for tokens, if such there were, of dawning prosperity or pending evil. Even nowadays, in the simple confidence which the Bedawin place in their superstitious interpreting of the phenomena of the firmament, can we trace remnants of their ancient astrology. At the rising of the sun, every faithful Child of Islam, prostrate, adores the Giver of light. And when the King of Day has finished his champion march through the glittering Arabian sky, and is passing from view beyond the peaks of Jebel Harra, again the believing Muslem falls on his knees before his Creator. And when the fair Queen of the Night appears with her wonted brightness changed to pallid gloom, how full of mystic sympathy is the wail of the daughters of Ismael, as they gather to mourn with her in her labor! When neither moon nor star lights up the unfriendly desert, the Arab is sure Heaven is angry; and painfully dismal is his journey along the lonely path; he shudders at every shriek of the night owl, and hears in every sigh of the wind the foreboding of a doom. Nor is it all mere superstition; nor is it yet idolatrous worship of the stars; but now, as of old, the Arab reads in the heavens tokens of his Creator's goodness and justice, pleasure and anger. Thus it was that the Magi acknowledged in the star of unwonted luster "a messenger from Heaven and a guide to the Savior's birthplace.

Nor is it only from the Fathers and from the condition of Arabia at the time, that we can find whence the Magi came; Holy Scripture, too, seems to point out plainly enough Arabia as the home of the favored "wise men." The Psalmist, prophesying their coming to adore the new-

born Savior, says: "The kings of the Arabians, and of Saba, shall bring gifts." "The gold of Arabia shall be given to Him." (Ps. LXXI.) Isaias says: "All they from Saba shall come, bringing gold, and frankincense, and showing forth praise to the Lord." There can be no doubt that Saba of Arabia is meant; St. Jerome translates the word "Saba" by "Arabia." Moreover, Arabia was noted for its abundant production of gold, frankincense, and myrrh, which the Magi brought as presents; for instance: "The sellers of Saba . . . with all the best spices, and precious stones, and gold." (Ez. xxvii, 22.)

It is very possible, that, in the unchanging East, where popular tradition is so long-lived, the prophecy of Balaam, the Arab, was kept ever fresh in the minds of his people. And do not the words of the heathen seer seem to foretell the calling of his nation to the Savior's birthplace? What exultant joy and touching sadness mingle in his blessing of Israel and prophecy of the far-away Redeemer's coming! "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel! As woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the water-side. . . . A star shall arise out of Jacob and a sceptre shall spring up from Israel. . . . Out of Jacob shall He come that shall rule. . . . I shall see Him, but not now; I shall behold Him, but not near. (Num. xxiv.)

St. Matthew merely calls the Magi "wise men," but there is an immortal tradition among Christians that they were *kings*. Probably they were petty princes, or sheikhs, versed in astrology. Learning was ardently cultivated in Arabia at the time of Christ's birth. Indeed, it was then the most prosperous region of the Orient. While Porthia and Persia were harassed by war, Arabia, resting peacefully in the security of isolated situation, surrounded by its ocean and desert barriers, was the home of wealth, and science, and letters. Yemen, in the southwestern extremity of the peninsula, was so prosperous under the long reign of the Toba'a princes of Hamyar, (B. C. 2500 to A. D. 529) that it won the name of "Arabia Felix"—"Araby the Blest." The prosperity of Saba, in the southeast, has been immortalized by the great pre-islamic poets. And Nobatea, in the north, gave birth to that love of literature, which not only preserved and produced legends of untold beauty, and made Arabic a tongue of such charming elegance and precision, that exercised influence over its sister languages, and produced the famous schools of Massorites in Babylon and Palestine, for the preservation of the traditional reading and interpretation of the Hebrew Scriptures.

Among such people, it was nothing strange that Christianity, preached by the Apostles and early anchorites, should be eagerly received and rapidly established. The Church of Arabia grew and prospered, till

the coming of the heresies of the fourth and fifth centuries. But then was its time of trial. Its clergy divided and corrupted, the Church fast decayed, and was not equal to the struggle which confronted it in Mohammed. Yet, some few remained faithful to the last, and, though beaten down before the fury and irresistible fanaticism of the first Caliphs, they struggled hard, and their fall was glorious.

Such was the end of Christianity in the land of the Magi. There still the same fountains and rivulets sparkle under the clear southern sky; the same luxuriant olive groves still cast their soft shade upon the fertile soil; the same sand glistens still with "the gold of Arabia"; the same gentle breezes still waft the perfume of spices and incense over the flower-decked fields;—but, alas! the sky is overspread with a gloom of ignorance, and the horrid darkness of hellish infidelity weighs heavily upon the minds of that once cultured and happy people. Other nations open a door to the civilization and prosperity which Christianity alone can bring; while Arabia remains desolate—in all its extent, from the Euphrates to the Arabian Sea, not one Christian is to be found, not one prayer ascends to Heaven in the Name of Him who "descended from Heaven for them and for their salvation," and who called them first to Himself. Can it be, that the first called must be the last to come? Perhaps He is waiting for us to ask for their conversion: "Ask of Me, and I will give thee the nations for thine inheritance." What more pleasing present could we offer Him on the feast of the Epiphany, than an ardent petition for that nation which He called first to His manger birthplace?

(Fr. N. R., O. F. M.)

Moral Character.

There is nothing which adds so much to the beauty and power of a man as a good character. It dignifies him in every station, exalts him in every period of life. Such a character is more to be desired than anything else on earth. No servile fool, no crouching sycophant, no treacherous honor seeker ever bore such a character; the pure joys of righteousness never spring in such a person. If young men but knew how much a good character would dignify and exalt them, how glorious it would make their prospects even in this life, never should we find them yielding to the groveling and base-born purposes of human nature.

—HAPPY is he who makes return and acknowledgment of all that he has to his Lord and his God; for he who glorifies himself robs his Lord of the glory due to Him, and in punishment for this, is deprived of the merit of all that he thought was his.—*St. Francis.*



Pious Union in Honor ..of the.. Holy Ghost

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For ST. ANTHONY'S MESSENGER.)

Thoughts on the Divine Paraclete.



HE thought of God's presence makes the practice of the Holy Will of God easy; the constant remembrance of the Presence (of the Holy Spirit) establishes itself little by little in the mind, and by such a practice, there is at length formed the habit; whereby, in fact, we become at length constantly animated with the Divine Presence of God within us.—*St. Vincent of Paul.*

At Babel, Satan, the spirit of pride and the father of discord, divided the one and original language of mankind. At Jerusalem in the Caenaculum, by the miracle of Pentecost the Holy Ghost restored the unity of language. The reason why the Apostles spoke the language of all nations, is because language is the social bond of the human race. That oneness of language was the expression of the social unity, of all the children of God, who are scattered among the different nations of the earth. And as in the first days of the Church, he who spoke all languages, was known as one who received the Holy Ghost; so it is known today, that he who speaks with heart and mouth, the language of the Church, that is spread among all nations, has received the Holy Ghost.—*St. Augustine.*

In all the Catholic Church proposes to be believed, she is as infallible as the Holy Ghost, for the simple reason that the Holy Spirit "abides with her forever," (John xi, 16) and speaks by her mouth, and whatever she teaches is the word of God, in the strictest sense. She is "the pillar, and the ground of truth." (I Tim. iii, 15.) Hence "I would not believe the Gospel if the authority of the Church did not induce me." —*St. Augustine.*

The Holy Ghost, who resides in our hearts by charity, desires to render us docile to His Divine inspirations, and obedient to the laws of His holy love, the observance of which constitutes our supernatural happiness in this life, and for this end He also offers helps. . . . These are the holy dispositions of the soul called by the Scriptures and by theologians the gifts of the Holy Ghost.—*St. Francis of Sales.*

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

Catholicity Among the Pima Indians.

AR away in the southwest of our country lies sun-scorched Arizona. Large stretches of this territory are sandy wastes, the home of the cactus, the tarantula, and scorpion. A few rivers and smaller streams furnish a scant supply of water, which is led off through irrigating ditches to the neighboring fields of alfalfa. These strips of green make a pleasing contrast to the apparently endless deserts, broken only by grim, sombre mountains without vegetation and without the enchantment peculiar to our eastern ranges.

And yet there are some for whom this bleak country has its attractions—those who for generations have lived in this strange land without knowing anything of the great world beyond, the Indians. Arizona is the home of various tribes—Apaches, Navajos, Moquis, Mohaves, Maricopas, Papagos, Pimas—all now living in peace with one another and with the white man, though in the past there was many a bloody encounter. But gradually our government asserted its authority, so that today the Indians of Arizona have exchanged the bow and arrow for the plow.

Many of these Indians are still pagans, uninstructed and unbaptized, for want of a missionary to draw them into the fold of Christ. A few call themselves Protestants, and in various places they have their houses of worship. Others are Roman Catholics. These belong principally to three missions conducted by the Franciscan Fathers among the Navajos, the Papagos, and the Pimas. It is of the Pimas and their Catholicity that we wish to speak in this article.

Christianity was preached to the Indians of Arizona almost 400 years ago; for early in the sixteenth century, long before the Pilgrims landed, Franciscan missionaries from Spain, coming up through Mexico, began the Christianization of the Indians of Arizona and New Mexico. In different places little chapels were built, and the foundations of Catholicity were laid in the hearts of the people. From time to time fearless missionaries, accompanying Spanish exploring parties, traversed the Pima country. Later a permanent mission was founded by the Jesuits among the neighboring Papagos, about 1690; and when the Jesuits were expelled from the Spanish colonies in 1767, the Franciscans continued their work. The Pimas and Papagos belong to the same general family and can understand each other's language, and in this way the faith of the Papagos did not fail to make an impression on the Pimas. And so for many years Catholic traditions were preserved also among the Pimas, although the latter were without a priest until recently.

The Pimas even continued to remember the Spanish prayers and hymns, which they recited and sang Sunday after Sunday in their little adobe chapels.

No doubt this faithfulness to their old traditions won for the Pimas the grace they now enjoy. After so many years of waiting their perseverance was rewarded. Some years ago a Franciscan Father from Phoenix began to visit their chapels occasionally; and then four years ago a Father arrived from the East to devote his whole time and energy to missionary work among these Indians.

The field had been prepared and the harvest promised was rich. The Pimas themselves, in different parts of their reservation, had built four churches of adobe and as many chapels. The principal church was San Juan, and here it was decided to open a school for the Indian children. As soon as matters could be arranged, the school was put in charge of four Sisters of St. Joseph, who have seen the number of pupils grow year by year until now they number 176. The old church had to be turned over to school purposes, and a new one of adobe, built in the mission style, arose in its stead. The church work kept equal pace with that of the school, and today San Juan has a model Christian congregation. Every Sunday the people gather from all the country round to attend Mass and listen to a sermon in English and Pima. After that they wait for the afternoon service consisting of Sunday-school, rosary, and Benediction. Every month all who have made their first holy Communion—about fifty children and as many adults—receive the sacraments in a way that would do credit to any parish in the land.

Besides San Juan there are many other places depending on the Pima missionary. At San Francisco, thirty miles away, there is Mass once a month; and at Gila Bend, fifty miles in the opposite direction, four or five times a year. All the other Pima churches and chapels are thus far unattended by any priest; but it is the earnest wish of the Bishop that another Franciscan may soon be sent to this extensive field of labor to Christianize so many hundreds of souls that are begging so fervently for a priest.

In addition to the hardships of missionary life in the hot deserts of Arizona, the missionary has to supply the funds necessary for carrying on all this work; for the Pimas, though fervent, are poor and can do little more than erect their churches and school buildings. They are glad to share with their priest their own beans and tortillas (cakes made of flour and water); but more than that they have not to give. This poverty accordingly obliges their missionary to depend on the charity of the faithful, without which it would be impossible to conduct the school. Mother Katherine Drexel has always been a warm benefactress of the

school, and through her generosity it has been possible to maintain it. But all these hardships of missionary life among the Pimas are counterbalanced by the way in which these simple people try to become true Catholics and the fervor they show in living up to the faith that has been implanted in their hearts.—*Messenger of the Holy Childhood.*

A New Year's Wish

To the Readers of St. Anthony's Messenger.

To wish a future free from strife,
Or care, or grief, were rash indeed,—
God measures to our daily life
According as He sees our need!
Were we clear-visioned we might know
The reason of our frequent pain;
Earth's blindness holds us fast, and so
To understand we strive in vain!
Then, let us wish for you a year
Of effort in God's service spent,—
True happiness and friendship dear,
And with your lot a glad content,—
The blessing that must come to those
Who try God's Holy Will to do,—
High courage to withstand the foes
Who may, in ambush, wait for you,—
A peace surpassing that of earth,—
A hope that dies not with the day;
And may the year, now at its birth,
Rich graces bring to light your way!

—Amadeus, O. S. F.

Kindness in Little Things.

The sunshine of life is made up of very little beams, that are bright all the time. In the nursery, in the playground, and in the schoolroom, there are many opportunities for little acts of kindness, that cost nothing, but are worth more than gold or silver. To give up something, where giving up will prevent unhappiness; to yield, when persisting will chafe and fret others; to take an ill word or a cross look, rather than resent or return it—these are the ways in which clouds and storms are kept off, and a pleasant, smiling sunshine secured. A word of kindness is a seed, which, even when dropped by chance, springs up a flower.



(For St. ANTHONY's MESSENGER.)

The Holy Family at Nazareth.

HOLOW me through the narrow streets of Nazareth. Entering a poor, but well-kept home, we find three persons, so different from the rest of mankind as to attract our attention. The one is an elderly man, working at the bench of a carpenter; the other is a young, beautiful woman, attending to her household duties, and the third is a boy of perhaps twelve years, busily engaged in assisting the elderly man. You know to whom I refer! It is the holiest, the best and most perfect family that ever lived in this world, the Holy Family of Jesus, Mary and Joseph. All three are working, each one attending to his duties, according to the Will of God. Here we see no miracles; here we hear of nothing extraordinary; one day passes like the other. And in this lies the wonderful charm of the Holy Family, and the great lesson they give us is worth while our consideration.

We learn above all that our life must be one of work and activity. It is a great mistake to believe that we work only to earn our daily bread. Many think by themselves, if they were rich they would stop working. Now, this is a mistake, and a serious one, for it makes work appear burdensome, we dislike it and look for the day when we can cast off this heavy yoke. If work had no other purpose than to bring to us the means of gaining our daily bread, why then did the Son of God work in the Holy House of Nazareth? He certainly could have worked a miracle, as He did on other occasions, and supply the scanty needs of this blessed family. But no! He, the Son of Sod, stands at the work-bench of His foster-father, for the simple reason that as Man he wanted to be like to us in all things. And since man had sinned, work became hard, and in the sweat of his brow man must eat his bread. The Son of God wanted to be no exception, in order to teach us that all work is honorable and pleasing to God, so long as we do it in a good

intention, namely, to please God. Our dear Lord assumed the poor work at the side of St. Joseph, to tell you and me, that we need not be ashamed of the ordinary work to which God has assigned us. It is a great mistake of our times to look down with contempt upon the poor, plain laborer, the servant and the like, as though it mattered before God what position we hold in this life. God will not judge you and me according to the false principles of the world, but according to the teachings of the Holy Gospel. And what excuse will the rich and haughty people of this world have for the mean treatment they sometimes accord their servants, for oppression of the common laborer? How can they plead for mercy with Him, who was poor and is found in the poor and humble home at Nazareth, working as though He were an ordinary mortal? Think of this, my dear friend, when the temptation assails you to be dissatisfied with your lot and you look with jealous eyes upon others, who seem to be more favored by God. I purposely say "seem," for I feel convinced in my innermost that there is more true, genuine happiness among the poor than among the rich. I have seen both sides of the fence, and nothing in the world could induce me to speak otherwise than I have just now.

We learn a second lesson from the Holy Family, that is so important in our days. We read that after having worshiped at Jerusalem with His parents, Jesus went down to Nazareth with them, and was subject to them. These words are of importance, for they give us the key to true happiness. Nazareth was a little town of no importance, and was actually looked upon with scorn by the Jews, who later on asked with such contempt: "Is He not the carpenter's son?" as though it were a shame to come from Nazareth and be the son of a carpenter! But God knew best and led them to this quiet city, where one day passed like the other in serving God through a conscientious discharge of the duties God had demanded from them. Now, most people of the world are ordinary mortals. Their homes are none too good; the work is hard and the pay, as a rule, is inadequate. Nobody will dispute that, unless it be the rich money barons, whose efforts are severely concentrated upon new schemes, how they can squeeze another dollar out of the poor man. Possibly this was the case in the times of our dear Lord, for He tells us how hard it is for a rich man to go to heaven. And notwithstanding the power given Him by His heavenly Father, He does not provide a palace for the Holy Family, and does not surround Himself with the luxuries of the world. He is content and is subject to His parents as long as there is a spark of life in Him.

In the Holy House of Nazareth we find the bare necessities of life—the word of plenty is not known there. But we find, too, supreme hap-

piness, contentment and peace such as no other home in this world ever experienced. To be happy, my dear friends, we need not be rich, and to be content we need not have an abundance of things. If you have too much bread, it will get stale, and if you keep other things too long, they will spoil on you. So learn to be satisfied if God gives you plenty of work and good health so that you can earn your daily bread. If you pay your debts and owe nobody a cent, you are a much happier man, a much more honorable man before God, than many a rich man who loaned his money from others, speculated with other people's money, and went up the flue! Not all is gold that glitters. We read nothing of gold and silver in the Holy House of Nazareth, but we do know that the fear of God and a desire to keep His holy commandments urged these holy persons to a good, religious life. Now, Holy Scripture tells us so plainly, "The fear of the Lord is the beginning of wisdom." Be not deceived, my dear friends, by the glitter of worldly wisdom; never mind if you cannot talk in such grand style as some, whom you perhaps admire. Hold fast to what God has told us, for He alone will be our judge. The shallow-minded men of the world will have no place on the jury, they will have no influence over the Judge, they cannot alter His opinions. The Son of God was subject to His parents! Be subject to God, and you will go to heaven; go against God, and nothing will save you from hell. That's the lesson we must draw from the example of the Holy Family. We must love God's holy commandments and keep them, for they alone lead us to the happy home of heaven. B. B.

Sacrifices That Make Saints.

Great sacrifices are not always the hardest to bear. Always expecting them to confront us, we are often ready for them; their very magnitude gives to the believing soul a potent realization of the near presence of God; for we cannot help reflecting, and in some respects feeling grateful, that we are called upon to bear a heroic part in the grand scheme of suffering Christianity. But little, everyday trials—the invisible crosses we all carry, the hidden vexations and trifling frets that will not down, be we ever so weary and weak-hearted, the contradictions of circumstances, the worries of daily living—these are the things that are hard to endure; these are the sacrifices that make Saints, if borne with cheerfulness and resignation.

—THE spirit of poverty gives, even in this life, to those who love it, the privilege of a foretaste of Heaven, by preserving true humility and charity.—*St. Francis.*

Divine Workmanship.

We are conscious at certain times that we stand in God's workshop and that His hand is working upon us. In a studio an artist has many pieces on which he may work in turn. Often a statue or picture may stand for a long time apparently overlooked in a recess or screened from sight in an obscuring mantle, awaiting the mood or the necessity of the artists to be made the immediate object of his moulding pressure or the subject of his idealizing touch. Were the moist clay sentient or the colorless canvas conscious, how gladly would they lend themselves to the transforming influences of the Master's working hours! As has been said, "A workman is skilled who produces what he intended."

We may be sure that God will finally reproduce in us His own conception of what we should be. But it is most desirable that we recognize the times of His working, since we are sentient and conscious; and lest by our crudeness and rudeness of inappreciation and indifference to His marvelous designs for us, we frustrate the delicacy and strength which He expends upon us. "O that thou hadst known in this thy day." The day of God's working on us, the day of special exigency, or deeper revelation of God's love for us, or of new insight into His power toward us who believe, is the great day of our advance, and growth in likeness to Himself.

Let us be swift to recognize in the vicissitudes of our personal and family life, the times of God's especial work upon us and upon those who are dear to us. No master artist, after renewed labor, leaves his work of art in the same stage of incompleteness in which he found it. The plastic material yields and takes on the finish of the ideal glowing in the master's mind. We shall not be what we were after God has done an especial work upon us by His Spirit, through His providences. Possibly the completions will not be apparent outwardly, but surely a diviner grace will be left upon our spirits, an inward correspondence, which the eye of the Master accurately and certainly estimates.

Usefulness.

It is a great satisfaction at the close of life to be able to look back on the years that are past and to feel that you have lived not for yourself alone, but that you have been useful to others. You may be assured, also, that the same feeling is a source of comfort and happiness at any period of life. Nothing in this world is so good as usefulness. It binds your fellow-creatures to you, and you to them; it tends to the improvement of your own character; and it gives you a real importance in society, much beyond what any artificial station can bestow.

An Early Attempt to Establish the Franciscans in Pennsylvania.

N May, 1895, there came into my hands a part of a deed conveying land from Joseph Cauffman to Mark Wilcox and Rev. Mathew Carr. The date of the paper and the location of the land could not be ascertained from the piece, but sufficient remained to show that the land was for religious purposes.

In November, 1895, while searching among the rubbish of a garret, I found papers preceding and following the piece of the deed I got in May. These papers all prove of historical value, as they relate to the attempt to establish the Franciscan Order in Pennsylvania at the beginning of this century by Rev. Michael Egan, afterwards Philadelphia's first Bishop.

The papers prove that the effort was made while he was stationed at St. Mary's Church, and not, as a well-known Catholic historical writer says, that he was appointed to that church after the failure of the attempt to establish the Order according to the authority given to him by the rescript of September 29, 1804.

Father Egan came to this country late in 1801 or early in 1802, to minister to the Catholics of Albany, N. Y. I find him in Lancaster, Pa., January 17, 1803, the Catholics having repaid the Albany Catholics his expense from Ireland.

Father Egan came to St. Mary's, Philadelphia, April 11, 1803. He was a Franciscan, and on September 29, 1804, was given authority to found the Order here.

On August 6, 1806, Joseph Cauffman conveyed to Mark Wilcox and Rev. Mathew Carr, 332 $\frac{3}{4}$ acres in Indiana county (late Westmoreland county). It was called Rodesheim or Rodesham (spelled both ways in the deeds), as a site for a "house of religious worship and parsonage, and for a burial place for the use of the religious society of Roman Catholics and for the support of a clergyman or clergymen who shall officiate there, and in confidence that they would permit the land and the buildings thereon to be under the management of the said religious society. Provided that the clergymen officiating should be of the reverend brethren of the Order of St. Francis, and would be appointed by the Bishop of the diocese in which the land should be." The land so conveyed by Cauffman he had obtained February 10, 1776, from John Lesher, who had the same day obtained a warrant from it, "out of the Proprietary's Land Office."

On September 5, 1810, Mark Wilcox and Rev. Mathew Carr conveyed the land to Bishop Egan, for the purposes and intentions declared

by Cauffman in his grant to them. Bishop Egan died July 14, 1814, intestate as regards this land. The land descended to his brother Thomas, who died intestate. His son, Rev. Michael D. Egan, on August 6, 1823, conveyed the land to Bishop Conwell.

There seems to have been a suit about the land in 1836. Other investigators can trace further.

This is the proof that Father Egan did secure land for the purpose of founding the Franciscan Order, and held it until his death. He may not have gone on with the work, because in December, 1806, the formation of the Diocese of Philadelphia had been recommended, and it was known two years before his consecration as Bishop that he was appointed.

MARTIN I. J. GRIFFIN.

Why Not Go to High Mass?

Many of our young men are developing extremely well along the lines of perdition. High Mass for a good number of them is as dead an issue as the sense they should have. They believe in Low Mass. Their doctrine is summed up in the words "The Least Possible." Given the lives some of them lead, sermons do not seem necessary at all. In fact, sermons might prove injurious to their health; for would it be prudent to preach at all to young men who are too intelligent to bother with such worn out fads as the Ten Commandments? And yet, although they do not seem to know it, they, like any other poor benighted barbarian, have a soul to save. They are bound to know their religion. And so, do we ask, is it by keeping themselves everlasting shadowed from sermons that they are going to reach heaven? Must they not learn and try to know what the Church teaches? They are often asked questions concerning the teaching of the Church. Invariably they can never give a satisfactory answer. They can give you the detailed account of the latest baseball game or of the last horse race. They can name you a host of most popular reading trash, they can tell you what cigarettes are the best and what some crazy professor or other had to say about the Middle Ages in one of our great (?) illustrated Sunday papers, but answer an objection against what is supposed to be their belief, they cannot, and they are even strangely proud about informing you that they do not know much about their religion. Of course, Low Mass on a Sunday is not to be frowned at; but if the negligent young men we complain of, had the salvation of their souls truly and properly at heart, Sunday should prove a different Sunday from what it has ever been for them.

—INGRATITUDE is most displeasing to the God of love; each time this sin is committed the Most Sacred Heart of Jesus is wounded anew.—*Ven. Mary Cherubine.*

For Our Young Folks

Marion's Venture.

(Written for ST. ANTHONY'S MESSENGER by B.)

CHAPTER X.—THE REAPER AND THE FLOWER.

T was some weeks after this, as little Edgar frisked and played with such sweet, winsome ways, until he fell asleep in his mother's arms. She placed him in his snowy crib, and after having traced the sign of the cross on his brow, and kissed him over and over again with lingering tenderness, she shortly after retired. Percy would probably return late in the night, or in the early dawn. It might have been about midnight, when she was suddenly awakened by little Edgar's sobbing. She hastened to summon the nurse. The child was evidently ill, very ill.

"Joan, for God's sake! what is the matter with my precious boy? He has a high fever, and that wheezing cough!" Joan examined the child carefully.

"Dear Mrs. Newcomb, I do hope I'm mistaken, but it seems to me the poor little dear has the croup," faltered the girl.

"O my God, my God!" wailed Marion.

"Don't be scared; it often passes off easy. My sister Betsy's youngster has had it a dozen times."

But Marion only wrung her hands piteously, then stooping, covered the little fever-flushed face with burning kisses. Ellen, who had been alarmed by the commotion, entered the apartment hurriedly.

"Ellen, Ellen—my darling child! Call the doctor immediately!" She threw herself in a passion of tears on Ellen's breast.

Meantime, Joan was applying all the house remedies at her command. The boy became worse rapidly. Marion was almost distracted. It seemed ages since the physician had been summoned, and still he loitered. At length he arrived; he examined the little sufferer with a grave look. He prescribed for him and himself applied the remedies. The good old man seemed uneasy.

"O doctor, doctor! you must not let him die!" she cried, incoherently.

"He is not hopelessly ill, madam."

"O is there danger?" she broke in, breathlessly.

"Be calm, my dear lady. I am doing all in my power. The child is indeed very, very ill, I must admit; but while there is life there is hope. It would be better for you to retire. Ellen and Joan here, and I will do our utmost to help the little sufferer," he urged, considerately.

Oh, no, no, doctor! I could not think of leaving him for an instant. I shall not be in the way; but I must see my boy!" She knelt by the little crib and cried to heaven from the depths of her bruised heart for help—for the life of her darling. Time wore on; alas! that wheezing—the smothered cries of her guileless babe pierced her heart. "If only his father were here. True, Mr. Newcomb should be called."

"It would be well," added the doctor, "to notify him immediately."

"That's just the trouble," interrupted Ellen; "there is no earthly way of finding out where he be."

"Is he out of town?" persisted the doctor.

"I don't think so, do you, Mrs. Newcomb?"

"Oh, no; at least, I think not; but he may probably be detained on his way home." The doctor nodded significantly; he understood the situation, and was full of pity for the weeping young mother.

"Maybe if I telephone to Emery's Restaurant, or to his Club, or—"

"Telephone to any place, any place, Ellen—only find him quickly!" sobbed the young mother.

The physician was evidently putting forth his best efforts, but the little sufferer continued to moan piteously. He looked, his sweet dark eyes filled with tears, beseechingly at his mother, and murmured continually, "Mamma, mamma!"

The struggling light in the east and the scattering of the gray, misty clouds heralded the coming of the golden morn. Little Edgar was sinking fast, it was evident; still the tiny hot hand clasped his mother's. A heavy step and a rough, angry voice:

"What's the matter here? What's going on, I say, at this hour?"

"Please, sir, Mr. Newcomb, be very quiet, for—"

"Confound you, I'll make all the noise I please—it's my house!" He was evidently somewhat under the influence of liquor, and in a savage mood.

"O Percy—dear Percy! our little Edgar is ill, very ill!" moaned Marion.

"Been putting some of your Popish spells on him! You had better be on your guard! By all that's holy, I'll not stand it!" and he pushed his wife rudely aside.

"Mr. Newcomb," said the doctor, "I am sorry to be obliged to tell you that your son is ill, very ill. I am using now the last remedy; if it fails—"

"Edgar ill?" he cried. "What have they been doing to you, dear boy?"

"Mr. Newcomb, no one has injured the child; it is a severe case of membranous croup."

Newcomb staggered. This announcement instantly sobered, but, at the same time, maddened him. The fault was surely all Marion's.

"How have you been exposing the child, dragging him to your chapel, in spite of my protest? He has contracted the disease by contact with those foreign beggars. You are responsible for this!" he thundered.

"You are entirely mistaken, Mr. Newcomb; no one is responsible for this. It is the Lord of life and death who alone has sent this sore affliction upon you," said the doctor, gravely.

"Doctor, what nonsense you are talking—my boy and death? O, no! Call in a consultation—a dozen physicians if you wish. Half my fortune for the preservation of my boy's life!"

The most eminent physicians were assembled. They consulted earnestly, and applied various remedies, while Marion wept and prayed, her little one's head upon her breast. Newcomb the while raging like a caged lion.

Dewy-eyed morning, rich in perfume, swelling songs of wood choristers, and gay with brightest of fairest flowers, smiled on the awakening earth in vernal splendor.

"Mamma!" faltered the child. The weary little eyelids closed, then suddenly opening them, he looked into his mother's face and murmured, "Jesus, Jesus!" and the stainless young soul plumed its flight heavenward. All was still!

"Percy, Percy! come to our darling! Doctor, doctor! he is so quiet!"

"Yes, madam; let him rest; and you retire for a while," said the doctor, gently.

"O, no! I cannot, I must not leave him!"

"I insist," said Mr. Newcomb, curtly. "Ellen, accompany your mistress to her own apartment; the physicians and myself will care for Edgar."

Marion left the room slowly, the anguish of death in her heart.

"Why, Dr. Arnold, what's this change? Great heavens! is the child dead?"

"The attack was too violent for his delicate constitution," replied the physician.

"These Western dolts!" Newcomb cried, fiercely; "if I could have procured one of the New York or Washington medical faculty, my boy might have been saved! Why did you not inform me sooner of the danger?"

"One very telling reason was that no one knew, Mr. Newcomb—your wife least of all—where to find you. As to saving the boy's life, no human skill could have done it," said the doctor, coldly.

The stricken father's rage and despair were fearful to witness. The chastening rod had fallen; but far from bowing in resignation,

he only raved the more terribly in impotent fury. Ellen feared the worst; she left her mistress for a moment, in order, as she said, to bring a restorative, but in reality to discover whether there was any change for the better. What was her horror to find the child dead, and his father to all appearances a maniac. A volley of abuse greeted her. She retreated hastily, and hurried to bar the door of her mistress' room. Newcomb was not to be trusted in his present condition. The weeping mother was determined at every risk to go to her child. Ellen was horrified. It was impossible to conceal the terrible visitation longer.

"Ellen, I will go to my child—no earthly power can keep me from him!" she exclaimed, passionately.

"Dearest, dearest Mrs. Newcomb, be strong and cling to the cross. Jesus your Savior has taken your angel child to His bosom."

Marion was crushed. She remained dazed, tearless, and oh, how wretched. Ellen hastened to inform Mr. Newcomb of her condition.

"Confound it! what can I do for her? If she needs help, call any one of those medical blockheads—Dr. Arnold or any of his kith. Let them cure or kill her—either would suit me!"

"Brute!" muttered Ellen; "it's killing you need—if you were worth it!"

Dr. Arnold found Marion in a critical condition.

"Has she seen the boy?" inquired the doctor, sympathetically.

"No, doctor; Mr. Newcomb is daffy, seems to me; and it's dangerous like for her to get near him."

"Just bring her in, my good girl; I will be responsible for consequences. The sight of her pretty babe may unlock the fountain of grief. She must weep, or the worst is to be feared. Mr. Newcomb, your wife is in a very precarious condition," said the doctor, gravely.

"Suppose she is!—and look you, it is her own fault, and she can lay no claim to sympathy from me!"

"Well, I must say, Mr. Newcomb, you are most unreasonable and harsh, almost to cruelty. All the attending physicians assured you that no one could have prevented this sad affliction. Now, act like a man. Withdraw for a short time until Mrs. Newcomb has seen the child. If the sight of her loved babe does not cause her to weep, we shall have a case of brain fever, or perhaps worse, to face."

"You are all leagued against me, I see. Have your way. Ellen, go to your mistress!" and he dashed out of the room, black despair in his heart.

Supported by the faithful servant, Marion approached the death-chamber with faltering steps. She bent over the little form, and covering the cold face with kisses, exclaimed:

"Dead! dead! My Edgar, my darling! And, O Ellen! dead for heaven. Oh, my boy can never see the face of the Savior! And I am guilty of my child's exclusion from the kingdom of God! I could bear his death to this world, but oh, I cannot endure the dreadful thought of his not being numbered with the children of God. Ellen, I can never again dare to lift up my hands in prayer to God, with this dark, dark guilt upon my soul!"

"Dear lady, do not grieve without hope."

"Hope is dead forever!" she wept.

"No, no; God has been good to you, very good to you! Edgar was baptized; he is with the angels, smiling down on you!"

"Baptized—when, where? For God's sake, do not deceive me!"

"Best be on your guard! I must see whether the master is not around. Phil, where's Mr. Newcomb?" she asked the footman, as he passed, looking sadly at the little dead form.

"In his room, mad as blazes. That's his way of showing how sorry he feels for the loss of his little boy. He's locked in—no danger; no one wants to be within his reach when his spells are on!"

"Sure, ma'am, I really don't know what got the matter with me," continued Ellen. "Now listen, and don't look so heart-broken. Last month, when master was off, I took the little fellow to church with me on the sly, and when Mass was over and the folks were gone, I turned to leave the church, when the little darling suddenly got a fit of coughing that I was scared he would choke on the spot. I ran to the statue of the Sacred Heart and prayed with all my might for him." Marion was listening intently. "Sudden-like it came into my mind, 'Why can't I just baptize him; sure, it's a case of necessity for his choking.' No time to call the Father. So off I rushed to the holy-water font, and filled his little silver mug with holy water, and I poured it all good and plenty on his little golden head, all right. I had all the will in the world to baptize him just as it should be done, and I said the words straight. When it was done, he got better right away, and cooed and played, the happiest baby in the state."

"Edgar baptized—a child of God! what happiness!" She clasped the cold little form to her bosom and wept convulsively. The tears relieved the fearful tension.

"My angel, my angel baby; even in the height of this dire bereavement, I could almost thank God, my precious one is safe in the bosom of the Savior—no fear of sin, of temptation, of spiritual ruin. O my Edgar! rejoicing in the smile of your Heavenly Father, pray for your mother, who now, despite her anguish, willingly resigns you to our God!" She was calm now, although suffering intensely.



St. Anthony's Department

St. Anthony's Ever Ready Help.

THE pious clients of St. Anthony will rejoice to hear of the devotion and the miracles wherewith God honors this grand Franciscan wonder-worker in the Orient. When did this devotion take its origin in the country subject to the Mussulman? That would be hard to define. So much we know. This devotion to St. Anthony has taken deep and enduring roots in the admiration of the Orientals, especially in Syria. To speak only of the city of Aleppo, we find there Christian parents, who deliver their newly-born over to the loving care of St. Anthony, clothing them for one, two, and even three years with the garb which the great Saint so devoutly wore. Their intention in doing so is to preserve their offspring from the ravages of sickness and from death, which are so numerous in those tender years. The devotion of the thirteen Tuesdays is observed by a large number of Christians. Mothers of the upper classes are the promoters of the charity known as "St. Anthony's Bread." Every week, according to turns, they go out, their wallets loaded, to visit the hovels of the poor, and bring to those forsaken of the world, together with the material bread, also *the true Bread of St. Anthony*, a ray of joy and hope, which gladdens their hearts, a loving word, which directs their eyes heavenward and helps them to bear patiently their pitiful lot. And St. Anthony is not listless of the confidence and generous devotion of these good Aleppians. Witness the following account: We found at Aleppo in the possession of a Christian family a miraculous picture of St. Anthony. This family had, day and night, a lamp burning before this miraculous picture. The Saint speaks through this lamp in unmistakable terms. If the answer is unfavorable, the lamp burns poorly; it sheds a pale light, which phenomenon cannot be explained by natural inferences. On the other hand, if the answer is favorable, the flame is bright and lustrous. Here is an instance, for the authority of which one of our Religious can vouch. The mother of this Religious fell very sick. They sent a bottle of oil for the lamp which burns before the image of St. Anthony, with the intention to obtain her health. Two days before her death the lamp hardly burned. She was just then suffering intensely. They cleaned the lamp, they changed the oil and the wick, but without avail. At last the flame died out. Hurriedly they inquired as to her condition. She had just expired. Similar incidents are numerous, especially in favor of the devout venerators of the great wonder-worker.—Translated from "*La Voix de S. Antoine*," by Fr. G. S., O. F. M.)

Pious Union of St. Anthony.

Each year, towards the end of January, we are obliged to send our report of the new members inscribed on the lists of the Pious Union to the Director General at Rome. If there are any among our readers who as yet are not members, but wish to join, we request them to read the notice on the fourth page of the cover of the MESSENGER concerning the Pious Union. If then they are willing to fulfill the obligations and desire to participate in the numerous benefits of the "Union," they should, please, send their names and address to ST. ANTHONY'S MESSENGER, 2526 Scioto St., Cincinnati, Ohio.



St. Francis Seraphicus College.



HAPPY NEW YEAR to our esteemed friends and kind benefactors! May peace and happiness be their portion, and may God's blessing abide with them during the ensuing year!

In our monthly chronicle of College happenings, a few events of the past year remain for publication.

The annual English competition was held November 29. In this contest, in which all the classes participated, the following students received distinctions for meritorious work in English composition: Rudolph Schaefer, Carl Hengehold, Silverius Linfert, Frank Mueller and Joseph Downey. December 21st a similar competition was held for the Latin classes, the result of which will appear in our next issue.

The month's mind of student George Hildesheim was observed in the College chapel, November 26. Professors and students attended the Requiem Highmass celebrated for the repose of his soul.

On the eve of Thanksgiving our students were congregated in the College hall for a social evening. The entertainment, consisting of a dramatic recital, followed by a progressive euchre, proved to be a universal appreciation. "St. Sebastian," a drama in seven scenes, from Cardinal Wiseman's "Fabiola," was rendered in a clever and plausible manner by the members of the Reading Circle.

A novena of special devotions, preparatory to the feast of Mary Immaculate, was observed by the students December 2d. Ten new members were received into the Sodality of the Blessed Virgin Mary by the Rev. Fr. Urban, O. F. M.

A generous friend presented us with seventeen interesting volumes for the college library. From another we received a handsome organ-player. Our sincere thanks for both of these benefactions.

The Christmas holidays were spent by our students in a delightful manner. The students of the graduating class availed themselves of their exclusive privilege of spending the respite at home with their parents, and the rest of the students entertained themselves in a typical Christmas manner. The Christmas recess will close January 4, on which day classes are resumed.

During the final week of the month of January the semi-annual examinations will be held in all the classes. Immediately after the students will enter upon their annual retreat. We kindly ask of our readers a fervent prayer for the successful result of these important obligations.



Book Notices.

We acknowledge the receipt of the following new books published by the enterprising firm of BENZIGER BROS., New York, Cincinnati and Chicago:

MORE SHORT SPIRITUAL READINGS FOR MARY'S CHILDREN. By Madame Cecilia, Religious of St. Andrew's Convent, Stratham, London, S. W. Cloth bound, 12mo. Price, \$1.25.—This new volume of the excellent series of Spiritual Readings for the Children of Mary, contains selections on the Christian Virtues, the Sacraments of Penance and the Holy Eucharist, the Holy Season of Lent, the Supernatural Life, and some miscellaneous readings. The author who has devoted most of her time to the instruction of the Children of Mary, needs no special recommendation, as she is already well known here by her previous publications.

AS GOLD IN THE FURNACE. By Rev. J. E. Copus, S. J. 12mo. Cloth bound. Price, 85 cents.—This latest work of the well-known author tells of the "trying out" process of a young man's soul. Misunderstanding, persecution and suspicion follow the hero's every move. He is finally branded as a thief. In the midst of all his troubles, Roy is summoned by telegraph to his home, where his only sister, Ethel, is on her death-bed. After her passing away and her interment, quieted by a succession of griefs, Roy returns to college—to find himself a hero.

THE OLD MILL ON THE WITHROSE. By Rev. Henry S. Spalding, S. J. 12mo; cloth bound. Price, 85 cents.—The author has made the Kentucky boy famous. Born in that historic state, he knows its people, its peculiarities, and especially its boys. The present story deals with the adventures of a young lad from Wisconsin, Florian Bell, visiting his

Southern cousins. Their exploits afield, gunning, trapping, fishing, and camping are interestingly related. Some recent Kentucky history is also cleverly introduced, such as the dreaded night-riders, moonshiners, etc. Without exaggeration we may say that this new story is even more interesting and exciting than the "Cave by the Beechfork."

MELCHIOR OF BOSTON. By Rev. Michael Earls, S. J. 12mo; cloth bound, gilt. Price, 1.00.—A very interesting history of life in a family in which the father is a Protestant and the wife and children are Catholics. It contains a keen but kindly analysis of the feelings that, even under the best of conditions, exist in a home where there is a mixed marriage. The story teaches a vital lesson not only to the Grays, but it is at the same time a direct and powerful appeal to every man and woman who has the interests of a home at heart.

FREDDY CARR AND HIS FRIENDS. A Day-school Story. By R. P. Garrold, S. J. 12mo; cloth bound. Price, 85 cents.—The hero of the story tells his tale—his joys and sorrows, his likes and dislikes, his sports and the punishments received—as only a real boy can. The story is told entirely in the *first person*, and the author has let Freddy tell it so well that we hear the boy speaking to us, now breathlessly hurrying on, now pausing, but always holding our attention until the very last sentence.

The DECEMBER copy of BENZIGER'S MAGAZINE is indeed a thing of beauty and a veritable treasure of Catholic art. The illustrations are exquisite and numerous, while the articles, poems, etc., are instructive and entertaining. The publishers are trying their level best to make it a truly *Catholic Family Monthly*, which deserves the widest circulation. Subscription price, \$2.00 a year. Sample copies will be sent to any address, free of charge.

MEN AND WOMEN. With the November issue this popular magazine has rounded out its *first year* under the new management of the present publishers. We are glad to hear that the magazine is now placed on a solid and permanent basis, and that its subscription list is rapidly growing. A publication that has written on its banner, "For God and Country," and strenuously works for the advancement of Religion and true Patriotism, deserves the moral and financial support of every righteously-minded man and woman in the country. Subscription price, \$1.00 a year. Write for sample copy to: THE MEN AND WOMEN MAGAZINE CO., 210 Lincoln Inn Court, Cincinnati. O.



Chronicle of the Order



Rome.—(Correspondence, December 2, 1910.)—On November 10, the Holy Father admitted the students of the three International Franciscan Colleges at Rome, viz: of the Conventuals, Friars Minor, and Capuchins, to a public audience. The students, with the Lectors of the Colleges and the General Superiors, numbered about 250, of whom 101 were from the College of St. Anthony on the Via Merulana.

The Most Rev. Fr. Denis Schuler, Minister General of the Friars Minor, addressed His Holiness in the name of the three Colleges, and the Holy Father responded in an animated discourse of some twenty minutes, expressing his gratification and pleasure at seeing so many young men who were to be drilled at Rome, and sent into all parts of the world to combat the errors of the day. Among other things, the Pope said:

“Gratitude is due you for your manly fortitude, constancy in upholding justice and truth, in the face of the attacks and malicious arts and power of those who conspire against Christ and His Church, thinking they have done well, inasmuch as they permit us to live with the sword of their wicked laws suspended over our necks. Go on, devoted sons, and with all your might combat, never losing courage; if sometimes things turn out to favor the enemies—the victory will yet be ours.

“With singular solicitude we speak to you, beloved youths, who as the flower of this triple Religious Family have come to Rome to be strengthened in virtue and instructed in doctrine, that you may carry the good odor of sanctity and the light of wisdom into all the regions of the earth. You, who profess the Rule of St. Francis, have in truth chosen the best part, by which you may reduce to real practical life the image of genuine Christian perfection, and, being true disciples of Christ, fulfill not only ordinary duties, but also the counsels of evangelical perfection. *You are the elect citizens of the Christian Republic!* . . .

“But they who wish to imitate Christ, must not only *do*, but also *teach*. And it is for this purpose, beloved youths, that you have been called here, that you may acquire a store of knowledge, which will enable you to cast out that which goes by the false name of science, which is offensive as well to reason as to faith. That only is true science which, whether derived from Sacred Scripture or Tradition, has been received and approved by the Church. The purity and integrity of that science can never be commended enough; . . . when that incorruptible doctrine ceases to be in esteem by men; when the purity and stainlessness of truth shall lose its reign on earth, then shall God send His Son again, ‘Whom in His time He shall shew, Who is the Blessed and only Mighty, the King of kings, and Lord of lords.’ In the meantime it is our part, we who are His servants, to keep the entire and inviolate deposit of truth unto His last coming, exclaiming with St. Hilary: ‘It is better for me to die in this world, than, overcome by any force, to violate the chaste virginity of truth.’ You, beloved sons, will preserve sanctity of life with purity of doctrine, if you observe your Rule and assiduously cherish devotion to the Immaculate Mother of God.”

In conclusion, the Holy Father bestowed the Apostolic Blessing on those present and on all members of the triple family of St. Francis.

—At the Licentiate examinations before the "Biblical Commission," in October, Fr. Theophilus Witzel, O. F. M., of the Thuringia Province, and Lector of Sacred Scripture in the Missionary College of St. Anthony, Rome, made a very brilliant examination and received the Licentiate degree in Sacred Scripture.

—Fr. Gregory Clairy, O. F. M., of the Irish College of St. Isidore, Rome, at the October examinations at St. Apollinaris University, received the degree of "Utriusque Legis Doctor."

—Very Rev. Fr. Joseph Brunelli, O. F. M., Lector of Philosophy at San Antonio College, has been appointed one of the Consultors of the S. Congregation of Regulars, and the Very Rev. Placidus A. R. Lemas, O. F. M., Lector of Natural Sciences at the same college, was appointed Consultor of the Propaganda.

—On October 24, the College of Cardinals was bereaved of one of its most distinguished and venerable members, Cardinal Alexander Sanminiatelli, member of the S. Congregations of Regulars, the Index and Studies. Born August 4, 1840, he was created Cardinal *in pecto* June 19, 1890, by Leo XIII., and proclaimed April 15, 1901.

—The Italian Tertiaries are extending their progress and efforts into the field of journalism. Of late two Tertiary papers have made their appearance: "Il Tertiario Francescano" in Rome, and "La Nascita Francescana" in Bologna. —(Fr. N. R., O. F. M.)

Spain.—The correspondent of the *Catholic Standard and Times* writes from Rome, October 12, as follows:

"Never in the history of Spain, for the last hundred years at least, has a more universal or more enthusiastic manifestation of deep and abiding faith been made by the people of that Catholic country. All over the land on the 2d inst., the first Sunday in October, tens of thousands marched in various large centers protesting against the irreligious policy of the government, swearing solemnly to die rather than permit danger to their religion. Speaking to forty thousand persons on the seashore at San Sebastiano, after they had heard Mass by the waves, Salverri, renowned orator, Carlist Deputy of the Cortes and burning Catholic, said:

'We all here swear on the Host that we have adored here just now by the sea; we swear that we are ready to die rather than abandon the defense of our religion, and we separate with the cry of 'Long live Catholic Spain!' ' 'Long live the Pope!'

And loud and long the echoes of the fiery statesman's cry rang over the plain that had so often heard the clash of Christian sword and Moorish scimitar.

Accounts from Spain tell us of the vast concourses that filed through the public streets in Madrid, Saragossa, Valencia, Seville and Pampeluna, leaving a protest in almost every case with the civil governor. In Pampeluna ninety thousand men took part in the demonstration of faith, while at Murcia fifty thousand marched in the cortege, singing religious and patriotic hymns, and then quietly dispersed to their homes."

Portugal.—The Roman correspondent of the great German Catholic daily, the *Koelnische Volkszeitung*, sent his paper the following refutation of the calumnies and slanders directed against the Franciscans. Writing under date of November 5, 1910, he says:

"The Franciscans had in Portugal eleven convents with 80 Priests, who led exemplary lives. They were frequently called upon to preach missions and conduct retreats in city and country parishes. When the Friars were attacked recently, their Superior asked the secular clergy in whose parishes they had assisted, to make a statement as to the conduct of the Fathers whilst with them. More than 400 replies were sent in, declaring that the Friars had always given the best of example to the people and themselves, and that their missionary labors were highly appreciated and productive of good results. The Bishops likewise were well satisfied with the conduct and efficient work of the Fathers. It is true that the Franciscans were opposed to the National Party, but they never engaged in political strife, neither did they go against the government, nor approve the administration of Texeiras, the Prime Minister.

"The Franciscans were also accused of having said that Catholic parents had no obligation to send their children to Catholic schools. This is absolutely untrue, a malicious lie, for they at all times and all places declared just the contrary, telling Catholics that they were not permitted to send their children to the so-called *laical* or godless schools. But what care the enemies of the Church for the truth? 'The Monks had to go,' and that was accomplished to their heart's content in the recent upheaval in Portugal. The hatred of the radical revolutionaries was equally directed against the Jesuits and the Franciscans, who had to suffer, bleed and die."

India.—The Very Rev. Fr. Philip Raphael Presutti of Recinetto, O. M. Cap., has recently been appointed Vicar Apostolic of Arabia. The good Father's elevation to the Episcopacy has been well deserved, and is welcomed with deep feelings of joy and pride by his confrères, who regard it as a reward for his faithful and fruitful ministry during the forty years he has spent in the Agra Mission. The newly appointed Bishop was born in Recinetto, Italy, January 8, 1845. On the 18th of August, 1861, he joined the Capuchins of the Province of the Marches of Ancona and made his novitiate in Camerino. Four years after, December 8, 1865, he made his religious profession in Venice, and was ordained Priest in 1868 in Versailles, France, where he went through the whole course of his philosophical and theological studies. On October 4, 1869, he was sent to the Mission of Aden, and a year later to the Agra Mission, where he was active ever since in the energetic discharge of his duties. The loss which the Agra Mission will sustain from his departure will be a distinct gain to the Mission in Aden, where he will prove a worthy Bishop, a devoted pastor, an able advocate, of our Holy Faith. *Ad multos annos!*

United States.—Cincinnati, O.—The Rev. Barnabas Meyer, O. F. M., Superior of the Indian Mission at Jemez, N. Mex., has returned to the scene of his activity after several weeks' stay in this city in the interest of his Mission. The good Father reported things moving on nicely at the Pueblo, especially with regard to the school established a few years ago, which is ably conducted by the Franciscan Sisters of Lafayette, Ind.

—On the Feast of St. Cecilia, November 22, the beautiful new Stations of the Way of the Cross in the Convent-Chapel of the Sisters of Notre Dame, near Reading, Ohio, were solemnly blessed and canonized.

cally erected by the Rev. Fr. de Paul Lotz, O. F. M., who also preached an eloquent sermon on the numerous benefits and graces to be gained by the devout making of the Way of the Cross. The figures are carved in wood and artistically decorated, and are, in truth, masterpieces of sculpture, greatly enhancing the beauty of the chapel.

Graymoor, N. Y.—The December issue of "The Lamp" brings the following interesting bit of news, which goes to prove that the good example of the "Society of the Atonement" is already beginning to draw other sincere souls into the true fold of Christ:

"On Sunday, November 20, the Superioress of a community of Anglican Sisters with five of her companions arrived in New York by the steamship Carmania, en route for Graymoor (near Garrison, N. Y.), where they happily arrived toward evening of the next day. Their purpose in making this long journey is, first of all, to be received into the Catholic Church after due instruction and then as postulants to seek admission to the Sisterhood of the Atonement. The prayers of our readers are requested that they may all prove themselves worthy of the habit of the Society of the Atonement and persevere to the end. They have made great sacrifices in abandoning their position and work in the Anglican Church, and they must have received great grace from God to leave everything behind them to cross the sea in order to serve God in a strange land as Catholics and as Franciscan religious.

"The conscientious convictions which led to this happy conclusion did not come to them suddenly. Their first attraction as High Church Anglicans was to St. Francis of Assisi, then for years they read 'The Lamp,' and having at last become of like faith with the Society of the Atonement in regard to St. Peter and the Catholic Church, the example of the society's submission has influenced them to do likewise. Since practically the entire community have come to us, these pious women have given another example of corporate action, and we may confidently anticipate a blessed future for them as incorporated into the religious family at Graymoor."

Lafayette, Ind.—On December 20, 21 and 22, the "Poor Sisters of St. Francis of the Perpetual Adoration," whose Provincial Motherhouse and Novitiate for America is St. Francis Convent, this city, commemorated the fiftieth anniversary of the foundation of their community in a most solemn manner.

The "Golden Jubilee" festivities opened on Tuesday, the 20th, with a solemn Pontifical Highmass celebrated by the Rt. Rev. Bishop Herman J. Alerding, of the Ft. Wayne diocese, in the beautiful chapel of St. Elizabeth's Hospital, connected with the Convent. The English sermon was delivered by the Very Rev. Chrysostom Theobald, O. F. M., of Cincinnati. On Wednesday solemn Highmass for all the members and benefactors of the community was celebrated by the Very Rev. Benedict Schmidt, O. F. M., Provincial of the Sacred Heart Province. The German sermon was preached by the Rev. Maurice Baukholt, O. F. M., of Chicago. On Thursday the Very Rev. Eugene Buttermann, O. F. M., Provincial of the Cincinnati Province of St. John the Baptist, celebrated solemn Requiem Highmass for all the deceased members and benefactors of the community. The Rev. Francis Solanus Schaefer, O. F. M., Pastor of St. Lawrence Church, Lafayette, deliv-

ered an appropriate sermon in English. Wednesday and Thursday afternoons public receptions were held at the Hospital.

The community of the "Poor Franciscan Sisters of the Perpetual Adoration" was founded at Olpe, Westphalia, Prussia, by Miss Mary Therese Bonzel, and approved December 20, 1860, by the saintly Bishop Konrad Martin of Paderborn, who gave her and her first companions the humble habit of St. Francis of Assisi. The sanctification of its members, perpetual adoration of the Blessed Sacrament, the nursing of the sick, and the education especially of orphans and neglected children are the objects of this Sisterhood, whose Rule was finally approved by the Holy See on April 13, 1897. In the course of a few years the community increased so that new houses could be established in other towns and cities of Germany. During the Franco-Prussian war (1870-71) a number of the Sisters served as nurses on the battlefield, and twenty-three received medals from the Government as special recognition of their bravery. But it was not long before Prussia enacted the infamous May-Laws which drove the poor Sisters out of their schools and orphan asylums, and restricted their activity to the nursing of the sick. They were not allowed to receive postulants and were threatened even with banishment from their country.

It was at this time, that the Rt. Rev. Joseph Dwenger, second Bishop of Ft. Wayne, returning from an official visit to Rome, called at the Motherhouse at Olpe, and invited the community to send some of the Sisters to the United States, welcoming them to his own diocese. The invitation was accepted, and towards the close of the year 1875, a band of six Sisters arrived in New York, December 12, and in Lafayette, their destination, two days later. In that city the flourishing community is now in charge of the large St. Elizabeth's Hospital, of St. Anthony's Home for the Aged, St. Boniface's and St. Lawrence's parochial schools, and of St. Joseph's Orphan Asylum for Boys. Besides the Motherhouse and the institutions just mentioned, the Sisters are in charge of twenty hospitals and thirty-five schools in eleven dioceses outside of Ft. Wayne. Their membership is at present, approximately, seven hundred. Wonderful work accomplished in this country in thirty-four years! In Germany the community began to flourish with renewed vigor after the iniquitous May-Laws had been suspended, and at present numbers 1,200 members in ninety establishments. God bless the good Sisters and their noble work in the future, as He has done in the past!

Evansville, Ind.—On the Feast of the Immaculate Conception, December 8, the happiness of the dwellers of the Cloister was augmented by the reception of two young ladies, who were accorded the privilege of consecrating their lives to God in the Seraphic Order of St. Francis and St. Clare, in the Monastery of St. Clare, this city.

The ceremony began with the celebration of Highmass at 8 a. m., by the Rev. F. X. Unterreitmeir; after which the Choir sang the beautiful hymn, "O Thou Virgin, Happy Bride!"

The curtain which separates the exterior Chapel from the Cloister was then drawn aside, and the two young brides could be seen kneeling before the open grate by their relatives and friends, who thronged the exterior Chapel. An eloquent and impressive sermon was preached by the Rev. celebrant, which for want of space we cannot give here.

The ceremony then proceeded, and the two young ladies once more

renewed their request to be clothed in the Habit of the Seraphic Virgin of Assisi; after which they left the Choir in Bridal robes, to return clothed in the coveted garb of a Poor Clare.

The first who approached the grate was Miss Mary Virginia Graves, of Henderson, Ky., who received in religion the name of Sister Mary Immaculate of the Holy Ghost. Following her companion came Miss Elizabeth Schultheis, of Evansville, Ind., who will be known hereafter as Sister Mary Catherine of the Infant Jesus. Both have just completed their eighteenth year.

The Monastery of St. Clare is the only cloistered one in Indiana. The Nuns therein follow, in all its primitive rigor, the First Rule of St. Clare, given to her by St. Francis of Assisi himself.

Peoria, Ill.—The Rev. Fr. Guido Stallo, O. F. M., of Cincinnati, O., conducted the spiritual exercises for the Franciscan Sisters of St. Francis Hospital, this city, from November 9 to 17. At the close, and after a solemn Highmass celebrated by the same Rev. Father, seven Novices made their profession for one year, nine pronounced their perpetual vows, and fourteen others made their profession for five years. About eighty professed Sisters renewed their vows. The Rt. Rev. Bishop Dunne officiated at these solemn ceremonies, assisted by a number of Priests. He also delivered a very instructive sermon to the Sisters and their friends who had come to witness the impressive spectacle. In the afternoon Fr. Anthony Heithof, O. F. M., imparted the Benediction of the Blessed Sacrament.

—By order of the Rt. Rev. Bishop, the solemn devotion of the Forty Hours' Exposition took place in the beautiful chapel of the Hospital from November 29 to December 1, inclusive. As it was the first time that this devotion was held there, the Rev. Chaplain, Fr. Capistran Heitmann, O. F. M., made the occasion a memorable one by conducting the services with all due solemnity.

Sacred Heart Province.—(Correspondence, December 14, 1910.)—
Quincy, Ill.—The golden anniversary of St. Solanus parish, Quincy, Ill., was solemnly commemorated November 20, 21 and 22. The extensive preparations for the event, including a mission of two weeks, had stirred the general interest to the religious and historical significance of the celebration and helped to make it a general success. The religious celebration began with Pontifical Highmass Sunday, November 20. Bishop Janssen, of Belleville, who as a young priest had witnessed the cornerstone laying of the first church of the parish fifty years ago, officiated. Fr. Michael Richardt, former Provincial of the Franciscans of the Sacred Heart Province, preached the sermon for the occasion, in which he gave expression to the sentiments of the present in the face of the past and future of the parish. On Monday, Fr. Florence Kurzer, O. F. M., pastor of St. Solanus, celebrated a solemn Highmass for the members of the parish; at this Mass the Franciscan clerics of St. Solanus convent sang. Tuesday morning a solemn Requiem for the deceased of the parish was celebrated by Fr. Andrew Butzkueben, O. F. M., now of Indianapolis, Ind. Father Andrew is identified with a considerable portion of the history of St. Solanus, having been its pastor from 1883 to 1909. An elaborate civic program went hand in hand with the religious celebration. The genial interest generally manifested in the celebration speaks well for the future of the parish. God speed its aspirations!

St. Louis, Mo.—The mission at St. Anthony's, St. Louis, was brought to a happy close November 20. The Rev. Missionaries, Fathers Vincent Trost and Flavian Larbes, O. F. M., of the Province of St. John, have endeared themselves to the people of St. Anthony's by their powerful yet gracious address; their memory and the fruit of their labors will endure. One particularly edifying feature of the mission was the solemn service of reparation to the Blessed Sacrament by the men. The church was filled with men-folks. Each had previously procured a wax candle, which was blessed by the missionary, then lighted and borne in hand during the act of reparation and the Eucharistic procession which followed. The reverent demeanor of those men was a sight never to be forgotten.

Chicago, Ill.—From November 6 to 20, Fathers Paul Teroerde and Daniel Finkenhofer, O. F. M., conducted a mission in the parish of the Immaculate Conception, Chicago. As it was the first mission held there in many years, the opportunity was liberally appreciated. The Rev. Missionaries were very much edified at the exceptionally numerous participation of the men. Grace was active, as appears from the great number of conversions scored.

—On December 4, Father Daniel opened a mission at St. Mauritius Church, in Thirty-sixth street, Chicago, which was quite successful in point of attendance.

New York City.—Fathers Francis Haase and Titus Hugger, O. F. M., have been in New York City from October 30 up to date of writing, conducting missions of two weeks in each of the three Capuchin churches of the metropolis.

Wien, Mo.—The good folk about Wien, Mo., are eagerly looking forward to the erection of their new parish school. Fr. Didacus Gruenholz, O. F. M., their pastor, is busy gathering the material for a neat two-story building, and expects to proceed with the work with the coming of spring.

Phoenix, Ariz.—From far-away Arizona, Fr. Justin Deutsch, O. F. M., reports that the Mission School of St. John's, near Phoenix, has a roll of 176 children to its credit this year. That comments very favorably on the heroic endurance of the Fathers amid the thousand odds of their Indian mission.

Sioux City, Iowa.—St. Boniface parish, Sioux City, Iowa, is developing rapidly. A new brick church and parish house are among the more recent outputs of its vigor. The gross work of both is nearly completed at the present writing.

Teutopolis, Ill.—At their Thanksgiving entertainment the students of the Seraphic College, Teutopolis, Ill., presented Father Oechtering's "Hermenegild" before a large audience. The presentation, as well as the music and singing which formed part of the program gave evidence of no mean proficiency in the participants.

—A mission by the Sanguinist Fathers will take place in the parish church of Teutopolis from December 18 to 25.

Retreats were conducted by the following Fathers of our Province: Fr. Anselm Mueller, at the Home of the Good Shepherd in Indianapolis. —At St. Louis, for the Sisters at St. Mary's Infirmary, by Fr. Bernardine Weis, and for the Franciscan Sisters at St. Anthony's Hospital, by Fr. Simon Schwarz.

—(P. Roger Middendorf, O. F. M.)



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

New York City, Nov. 20, 1910. My lady lost a gold purse at a reception which was attended by many people. I told her, I would say a prayer to St. Anthony. Within an hour and a half the purse was found, and she, although a protestant, but a very good lady, said she would contribute something for St. Anthony's good students. I am sending this now to you, with many thanks to dear St. Anthony for having granted me this favor. V. M.

Los Angeles, Cal., Nov. 24, 1910. In compliance with a promise made about a year ago, I kindly request you to publish my sincere thanks to good St. Anthony for many favors received, especially for the great relief I received from severe pains in my knee. K. G.

Lancaster, Pa., Nov. 27, 1910. For the recovery of a purse lost by my cousin, I wish to thank dear St. Anthony. H. A. W.

Charleston, W. Va., Nov. 28, 1910. Some time ago I promised if a rain-storm's progress would be stayed, until I could gather my hay, I would publish it in the "MESSENGER." Thanks to St. Anthony, my request has been granted.

I. V. C.

Sacramento, Cal., Nov. 28, 1910. Please, find enclosed an offering for St. Anthony's Bread which we send in gratitude to St. Anthony for success in a business transaction. Thanks also to the poor students for their most helpful prayers. F. T. K.

Ellis, Mass., Dec. 1, 1910. Some time ago I promised St. Anthony a certain amount for the support of your poor students, if he would procure a position for me within a week. I received the answer to my prayer even before the end of the week, and with a grateful heart I am sending you a part of the promised offering, the rest to be forwarded later on. E. O'B.

Cincinnati, O., Dec. 1, 1910. Enclosed

alms is for the poor students in thanksgiving to God and St. Anthony for having sold our farm at a good price.

V. R.

Minneapolis, Minn., Dec. 5, 1910. Enclosed find half of the amount I promised St. Anthony last September, if my husband was successful in securing the nomination for a public office. In spite of fierce opposition and tremendous odds, he won. I am sure dear St. Anthony helped us. The rest of the promised offering I will send as soon as possible, and I will never forget St. Anthony. M.

New York City, Dec. 6, 1910. I here-with enclose an offering in thanksgiving for having quickly and unexpectedly obtained a position through St. Anthony's intercession. T. V.

Covington, Ky., Dec. 6, 1910. I wish to give public thanks to the B. V. Mary, St. Anthony, and the Poor Souls for success in a law-suit. Enclosed offering is for St. Anthony's Bread. M. M.

Winthrop, Mass., Dec. 10, 1910. Sincere thanks to St. Anthony for the recovery of my oldest boy from scarlet fever and the preservation of my other children from the same disease, for which I enclose the promised offering. H. M. G. also thanks the good Saint for the recovery of her grandson and preservation of her daughter from the same sickness. M. G. B.

Burlington, Ia., Dec. 12, 1910. Thanks to the Blessed Virgin and St. Anthony for the conversion of my friend and for obtaining a good Catholic companion. Enclosed alms is for the poor students in thanksgiving. A. M. S.

Indianapolis, Ind., Dec. 14, 1910. I wish to return sincere thanks to the S. Heart and St. Anthony for bringing about the sale of a business. The enclosed offering is to be used for the poor students. F. J. H.

THANKSGIVINGS ARE ALSO OFFERED:

For Restoration to Health: N. D., Chicago, Ill.—J. R., Cincinnati, O.
For Obtaining and Holding a Good Position: G. B., Newark, N. J.—A. R.,
 Detroit, Mich.—S. H. O., Perrysburg, O.
For Recovery of Lost Articles: M. A. F., Soldiers' Grove, Wis.
For Special Favors: K. M., Beloit, Wis.—L. M., Cincinnati, O.—M. R., Brook-
 lyn, N. Y.—K. V. Q., Chicago, Ill.—M. G., Buffalo Creek, Col.—J. G. W., Cleveland,
 O.—T. Q., Salina, Kans.—A. R., Columbus, O.—C. H., Philadelphia, Pa.—M. B.,
 Los Angeles, Cal.—J. G., St. Paul, Minn.—J. McK., Quebec, Canada.

Monthly Intentions.

Successful sale of property.—The return of loaned money.—Protection against danger.—Two special intentions.—Cure of various ailments.—Just and speedy settlement of several law-suits.—Reconciliation of a father and son.—Restoration of sound mind for several persons.—Recovery of health for many persons.—To obtain a good location near a Catholic church.—Health for a son.—A safe confinement.—To obtain good and steady employment.—Success in business.—Grace to be temperate, and success for a brother.—Collection of a sum of money due.—To obtain a good Catholic companion.—Cure of a sore limb.—To receive salary due.—Health for a sister.—For a knowledge of the will of God in the choice of a vocation.—For success as a salesman in present position.—Conversion of a father and of a wayward brother.—For success in examinations.—For many persons to become temperate.—Grace of a happy death.—Successful sale of houses.—Good tenants and contentment for tenants.—Good health for a priest.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of "ST. ANTHONY'S MESSENGER."—The conversion of sinners.—The Poor Souls.

Days of Indulgences in January.

On the 1st. **Circumcision of Our Lord.**—New Year.—**General Absolution.**

On the 6th. **Epiphany.**—**General Absolution.**

On the 14th. **Feast of the Holy Name.**

On the 16th. St. Berard and Companions, M. I. O.

On the 30th. St. Hyacintha, V. III. O.

On the 31st. Bl. Louise Albertoni, W. III. O.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

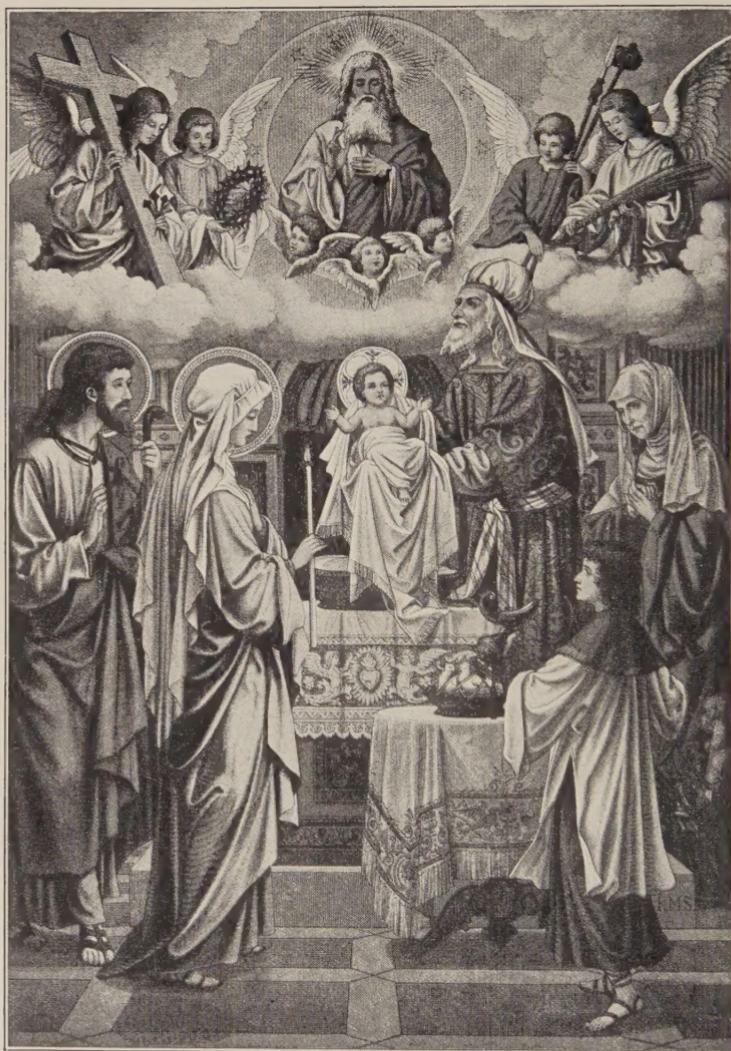
As often as they recite the "Our Father," "Hail Mary," and Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Ponti.

Monthly Patron: ST. HYACINTHA.

Obituary.

Of your charity pray for the repose of the soul of MRS. ELIZABETH KAVANAGH, who passed to her reward on November 20, 1910, at Halifax, N. S., aged 86 years. Deceased was an exemplary Catholic and subscriber to ST. ANTHONY'S MESSENGER for many years.

May her soul and the souls of the faithful departed, through the mercy of God, rest in peace!



PURIFICATION OF THE BLESSED VIRGIN.